

The Sinners ARRAIGNMENT;

O R,

The Life, Death and Judgment of stubborn and Incorrigible Sinners.

Wherein first is plainly set forth and described the Certainty of their Death: As also many pithy Arguments to perswade men to prepare for it, lest they fall unawares into the Great Condemnation.

Together with a Pithy Discourse of the last and great Judgment, with a discovery of the Judge, the judged, and the manner of the pronouncing Sentence, the Confusion of sinners before the Judgment-Seat, being full of Terrour and Amazement; as also followed on with many Directions to sinners, which, if followed, they may escape the Sentence of,
Go ye Cursed, &c.

With some Consolations for Saints, who have overcome the second Death, and may appear with boldnesse at the great Day and Receive their Sentence of,
Come ye blessed, &c.

By T. P. /

Rom. 6. 23. *For the wages of sin is Death, but the gift of God is eternal Life through Jesus Christ our Lord.*

Psalm 1. 5. *Therefore the ungodly shall not stand in the Judgment, nor sinners in the Congregation of the Righteous.*

London, Printed for Thomas Passinger, at the three Bibles on London-Bridge, 1668.

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The Ginnery

ARRIVAL

The following is a list of the arrivals at the Ginnery

from the 1st of January to the 31st of December

1891

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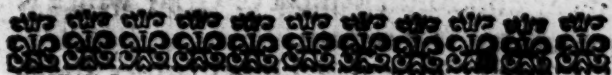
from the 1st of January to the 31st of December

1896

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from the 1st of January to the 31st of December





The Sinners Arraignment.

Heb. 9. 27.

And it is appointed to men once to dye,
but after death to Judgment.

The greatest concern of men in this
Life ought to be to study so to Live
as they might not be afraid to dye ;
Now that death is the Lot and por-
tion of all mankind, both Scripture and
Example do sufficiently evince to us. In
the handling of these words, I shall not on-
ly shew that it is the Lords Decree and ap-
pointment for men once to dye . but also
press on some wholesome Counsels and Ex-
hortations to poor sinful souls to prepare for
Death and Judgment. I shall not touch at
all upon the fore-going words, but come im-
mediatly to the Text, and from them draw
these two Observations, viz.

1 Doct. That though Death to poor un-
regenerate souls be terrible , yet being the
Decree

Decree and Appointment of God, which is immutable, it is certain.

2 Doct. That after Death comes Judgment.

To begin with the first, which I shall give you two or three Scriptures to prove, and a few Motives or Arguments to stir you up to prepare for Death, & then briefly apply it. The Text it self is plain enough to prove it to be a truth, that it is Gods Decree and Appointment: 1 Sam. 2. 6. The Lord killeth and maketh alive, he bringeth down to the grave and bringeth up. Ezek. 18. 4. Behold, all souls are mine, as the soul of the Father, so also the soul of the Son is mine; the soul that sinneth it shall dye. Psalm 82. 7. But ye shall dye like men, and fall like one of the Princes.

Death is the certain Lot and Portion of all both good and bad, sinners and Saints, wicked and goodly, but blessed are the dead who dye in the Lord, happy is their state and condition, they are but gone to their desired home, to an eternal Banquet, to the everlasting and full fruition of God who is the chiefest Good, but the wicked shall goe down to his own place, the wicked shall be turne^d into Hell and all the Nations that forget God. But to come to the Motives to move you to prepare for Death, and they are such as these:

1 Motive.

1 Motive. To prevail with you to prepare for Death. Consider the death of the Righteous and the death of the wicked, see what the Scripture speaks of both, though it may be in your Life-time you will not perceive the vast difference between the one and the other, yet when Death comes to stare you in the face, when the King of terrors comes and hangs your head over the Grave and your mouth over Hell, then you will know and perceive that it's better to dye the Death of the Righteous than the Death of the wicked, &c. Psalm 11. v. 6. Upon the wicked he shall rain snares, fire and brimstone and an horrible tempest, this shall be the portion of their Cup.

2. Consider where is the place or what is the condition of the soul after Death. If thou dye in thy sins, whether doth Death hurry the souls of the ungodly on a sudden in a moment in the twinkling of an Eye, even into the presence of God, there to receive their definitive Sentence, its presently adjudged either to everlasting Joy, or to everlasting Torment. Oh unpardoned sinners and unrenewed souls, Death will be your passage to everlasting misery; Oh could but Guilty ungodly hearts be sure that there is no more Justice to take hold on them after Death, no more pain, nor sorrow to be felt

A 3

after

after Death, but that man dye as a beast, that he hath no more to feel, or Lose; Death then might be a tollerable evil, but its a Living Death and a dying Life, and endless Woe and unspeakable Torment to which Death leads the guilty soul; The utter darknesse, the unquenchable fire, the Worm that dyeth not, the everlasting flames of the wrath of God; These are the chief horrors and stings of Death.

3. Consider Death as our enemy, the which if it do not excite us to prepare for it, certainly then the fore-knowledge of it must needs encrease our misery, its an enemy to Nature; It cuts men off before they have lived half their dayes. A beast that knows not he must dye, is not tormented with the fear of Death; but man knows he must dye: We may see Graves and weeping Friends every day, and we cannot but know assuredly we must encounter with this Enemy, and that we shall be foiled by him. Now to come to Application, the Uses are two onely: 1. For Exhortation, 2. For Consolation.

1. I exhort Sinners this Day in the Name and fear of the great and Eternal God to provide themselves of a Sanctuary and a sure Refuge for their souls against the day and hour of Death. All men with Baalam

laam desire to dye the death of the Righteous, oh but how few endeavour to live the Life of the Righteous; and that you may truly prepare for Death, be first exhorted to avoid the occasion, to wit, Sin. Sin brought Death into the World with it : Oh foolish man, wilt thou still love such a mortal enemy ? If a man should Rob thee of a groat, or defame thee, how hardly wouldst thou be reconciled to him, but oh sin deprives thee of thy Life, and separates thy soul and body in sunder, and forfeiteth thy everlast-happinesse : and canst thou love that which will undo thee : take heed of setting at the Door of Hell, give not away thy own Salvation, harden not thy heart against the fear of God ; had it not been for Sin we had needed no Coffin or Winding-sheet, nor have been beholding to a Grave to hide our Carcasses from the sight and smell of the Living, but as Enoch and Elias were Translated when they walked with God, even so should we : Oh then sinners, use sin as that will use you, spare it not, for it will not spare you. it is your murderer, and its the murderer of the World ; use it therefore as a Murderer should be used, kill it before it kill you, and then though it kill your bodies, it shall not be able to kill your souls.

At the thoughts of Death, and the Grave,

and Rottennesse be not pleasant to you, Oh let not the Thoughts of sin be pleasant to you, let this be your Motto (Memento mori) you love not Death, love not the cause of Death; Is it nothing to be dead in Trespases and sins: Oh what a Poison is this that kills so many millions, that can never be cured but by the blood of Christ; Oh unbelieving stupid souls that smart and sin, groan and sin, and weep and lament over bodily Diseases and sufferings, of which sin is the Cause, and yet sin still; What, fear a Grave, and fear not sin, which will not onely send the body to the Grave, but the soul to Hell: What pains and pleasure dost thou take, Oh silly soul in working the work of wickedness? Dost thou not believe the Scripture the Word of the everlasting God that tels you the wages of sin is Death, viz. temporal and eternal? Canst thou stare and gaze that King of terrors in the face with Confidence without a firm and well grounded Faith of thy interest in the Lord Jesus. Consider thy danger oh Sinner whilst without God in the World, and an Alien to the Commonwealth of Israel at the moment of thy Death. Beware of the great damnation, Can you hang your mouth over Hell by the single thread of a frail Life, which you know not

not how soon you may lose, and Death may in a moment snap asunder and then you are lost irrecoverably; whilst under the power and Dominion of sin you are in danger of damnation every day; Oh dreadful, what at the brink of hell, and not see it; at the very borders of the Lake of brimstone and not tremble, almost within the hearing of bitter shrieking and roaring of damned souls, and yet secure. In the fear of God let this exhort you whilst it is called to Day to hear the Lords voice, and not harden your hearts: What security can you have when you know not but you may dye to morrow, I charge you in the name of the Living God, that you rest no longer in a careless carnal security, seeing the Door is yet open, and Death has not yet closed your eyes: Return to your God, for in your Fathers House are many Mansions.

2 Use. For Consolation to the Saints, to them who are born from above, and have gotten the victory over the second death: here is a word of comfort from \mathfrak{h} God of comfort to such souls; Oh, blessed are the dead that die in the Lord, for they rest from their labors & their works follow them, Rev. 14. 13. You who are dead to sin are alive to God, 2 Pet. 2. 24. Rejoyce, oh soul, thy name is written in the Book of Life, God hath chosen

chosen you and set you upon his heart, and
 the sinner shall not intermedle with your
 Joy. Let Reprobates and foales passed by,
 stand trembling; and be filled with hor-
 ror at the approaches of Death, but rather
 let it be your joy, for then your joy shall be
 full. Death will be to the Saints but as a
 Transpotation, not into bondage, but into
 freedome; for here can those fetch their
 comfort in that they have peace with God,
 and union with Christ, and the assurance of
 the pardon of their sins, and the impu-
 tation of Christs Righteousnesse to them:
 they can comfortably conclude that the
 sting of Death is taken from them. When
 a Believer looks upon himself as a dying
 man, will not this delight his soul that
 Death comes peaceably to him. If God be
 a Believers Friend, Death is so also, Out
 of the Eater comes forth meat, yea,
 there is a food in Death for every believing
 soul; Death is the Chariot to carry the
 soul into everlasting Glory; As for the
 wicked it stings them to death for ever, but
 it doth but lay you asleep; it is an in-let
 to their real misery, but its but an out-let
 from your present trouble, and an in-let to
 your future happinesse. for God bears an e-
 special love to you, oh Saints and Servants
 of the most high God; for he hath loved you
 from

from Eternity with a Love on purpose to do you good; O then delight your souls here, and comfort your selves with these words, that though you must go down to the Grave, yet you shall not goe down to Hell. The second Death shall have no power over you, though you must be reckoned among the Dead, yet you shall not be reckoned among the damned, when you are going to your Grave, you are not going to eternal darknesse, but to God who is Light, for your Surety having paid the debt for you, and satisfied Gods Justice, at death you shall be received into your Masters Joy. Now I come to the second Doctrine.

2 Doct. After Death comes Judgment.

The words of the Text are sufficient to prove this Truth, but I shall give a Scripture or two more, Romans 14.v.10, We shall all stand before the Judgment-seat of Christ 1 Pet. 4. v. 5. Who shall give an Account to him that is ready to Judge the Quick and Dead; nothing more plain than this Truth. Therefore we will enquire a little, 1. Who shall be the Judge; and 2dly, Who shall be judged, and then briefly apply the whole.

1. VVho shall be the Judge?

I Answer, God himself by Jesus Christ.

1. Prin-

1. Principally God as Creator.

2. As also, God as Redeemer, the humane nature of Iesus Christ, having a derived and subordinate Power. God lost not his right to his Creature; either by mans fall, or the Redemption by Christ; but by the latter hath a new further Right, but it is in and by Christ that God Judgeth; for as meer Creator of Innocent man God judgeth none, but hath committed all Judgment to the Son, who hath procured this Right by the redeeming of fallen Man, as it is in John 5, v. 22. But yet as the Son judgeth in the nearest sense, so the Father doth it principally, in that the power of the Son is derived from the Father, and so standeth in subordination to him as Fountain or Efficient. Well then sinners, though you may hide your Cause from men, yet you cannot hide your Cause from God, though Devils may be ignorant of your case, yet God knows your thoughts afar off; but

Secondly, VWho are those that must be judged?

For answer, All, every man or woman that hath been born upon the earth; but the first in order to be judged shall be the Saints, and then with Christ they shall judge the rest of the World: the Princes of the World shall stand before Christ even as the Peasants,

sants. the honourable as the base and poore shall all meet together, and the Lord shall Judge them all: But to apply the whole, the Uses shall be three.

1. For Examination.
2. For Terror and Astonishment.
3. For Exhortation,—

Because I Chiefly here intend to speak to Sinners, and if the Lord please to set home his Word with power to some hearts, it may tend to awaken secure sinners.

1. For Examination and Tryal. Oh sinner, Ask thy soul these questions:

1. Dost thou soundly believe the Doctrine which has been proved by Scripture, viz. That after Death comes Judgment? What say you Sirs? Do you verily believe that you and I must stand at Gods Bar and be judged to everlasting Joy or Torment; when I see more Infidelity than Faith among us, it makes me jealous whether you do firmly believe it or no? What are the effects of your Faith? do you prepare to look God in the face, and that with comfort? It is the express word of the God of Truth revealed in his Word, Matth. 13. 38, 39 40, 41. &c. and Matth. 25. through out, John 5. 28. & 29. The hour is coming, in which all that are in their Graves shall hear his Voyce and shall come forth, they

they that have done good to the Resurrection of Life, and they that have done evil to the Resurrection of damnation. Rom. 14. 9. 12. So every one of us shall give account of himself to God ; It is as sure as the Word of the Living God can make it, and dare you doubt of the truth of it ? Oh then confirm your souls in the beliefe of this as if you had heard Christ, or an Angel from Heaven say to you, Oh man, thou art hasting to Judgment.

2. Examine your souls, and ask this Question ; whether you do soberly consider of this great Day, and are seriously affected with the consideration of it ? Oh souls, do you when you are alone use to think how certain and how dreadful it will be, and how fast its coming on, and what answer you shall make at that Day ? Alas Sirs, is this a matter to be forgotten, nay, are you not worse than mad, when you are going to Gods Judgment and never think of it ? Let these words be often in your thoughts ; Arise ye dead and come to Judgment ; you have warning of it from God and man, for the Lords sake dont forget it. Some men may have heard of this Day by the Ministry of the Word 20. 30. 40 years together, and the Preacher hath told them it was at hand ; now to talk of a day of Judgment.

ment, and they all this while see it not nor feel any hurt by it, they think it is but talk, and so make nothing of it, and this is all the thanks they give to God for his patience, & long suffering, because sentence is not speedily executed, therefore their hearts are set in them to do evil.

3. You who are not ready, or in a condition whereby you may be safe at that day; I would ask this Question, How you are resolved to prepare for Judgment for the time to come? will you do no more than you have done hitherto, or will you set your selves with all your might to make preparation for so great a Day? Oh that I could hear you say, Lord direct us what to do; Oh that there were such hearts in you, that you were truly willing to serve the Lord. If ever you would look the Lord Jesus Christ in the face with comfort at the hour of death, or day of Judgment, make ready, and make it the businesse of your lives to provide for everlasting.

4 Question. Did you ever set upon your hearts the dreadful evil and mighty weight of sin, and the misery which it will bring souls to, and didst ever see the need of a Deliberer; if not, dreadful will be the day of Judgment to your souls, better for you you had never been born, for a soul to appear

pear in the presence of God cloathed with the ugly garments of sin and sorrow, and there to see him to sit as Judge to condemn him for ever to eternal darknesse, who would have been thy Lord and Saviour, thy Deliberer and Redeemer, who would have Redeemed thee from eternal Death and saved thee to a better Life. Oh this will mightily astonish thee.

2 Use. Is for terrour and astonishment.

The execution of this Judgment is so Certain that nothing is more Certain; no sooner is the dreadful Sentence past upon sinners but away they must be gone: There is no delay, much lesse any Reprieve to be expected; nor no hope of escape, (if the Judge once say, take him Taylor); so if Christ once say, Take him Devil, You that ruled and deceived him, now torment him; Oh soul, after this all the World cannot rescue you, it will be in vain to look about for help; Alas, there is none but Christ can help, and he will not, because you refused his help. It will be in vain now to cry to the Hills to fall on you, and the Mountains to cover you from the presence of him that sits on the Throne; It will be in vain now to Repent and wish you had not slighted your salvation, nor sold it for a little pleasure to your flesh; It will be in vain to
cry,

cry, Lord, Lord, open to us, Oh spare us,
 Oh pity us, Oh do not cast us into these
 hideous flames, do not turn us among De-
 vils, do not torment us in these hideous
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 from Christ, or a Conscience, he will swim
 up thy mouth and leave thee speechlesse, and
 say, Remember, I did one day send thee a
 Message of Peace, and thou wouldst not
 hear it; I did once stop to beseech thee to
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try, Lord, Lord, open to us, Oh spare us, Oh pity us, Oh do not cast us into these hideous flames, do not turn us among Devils, do not torment us in these hideous flames. Consider how fearful the case of that man will be that is newly doomed to the everlasting fire, that is baled to the Execution without Remedy; Oh then, what mad men are they who doe nothing to prevent such a misery. The Time was when Repentance would have done thee good, but then all thy Repentings will be in vain while the day of thy Visitation lasteth, hadst thou but a heart to pray and Cry for mercy in faith and fervency through Christ thou mightst be saved, but then Prayers and Crying will do no good, shouldst thou roar out in the extremity of thy horror and amazement, and beseech but the Lord Jesus to forgive thee but one sin, or to send thee on earth once more to try how thou wouldst Live, all would be in vain; do not Wonder or Think much that Christ will not then be entreated by thee, you shall then have a Remember from Christ, or a Conscience, he will soon stop thy mouth and leave thee speechlesse, and say, Remember, I did once send thee a Message of Peace, and thou wouldst not hear it; I did once stop to beseech thee to turn, and thou wouldst not stop; I besought thee

thee by the tender mercies of God, and all would not do, yea by my holy Life and my cursed Death, by the Riches of my Grace, by the Offers of my Glory, yet I could not get thee to forsake the World, the flesh, or one beloved sin ; I bid thee return and live, but now 'tis too late, my sentence is past and cannot be recalled, Away from me thou worker of Iniquity. Oh how can we without trembling of heart once think of the condition that such forlorn Wretches will be in, when they look above them and see the God that hath forsaken them, because they forsook him first ; When they look on the one hand, and see the Saints whom they have despised now sentenced into Glory, and the Wicked on the other hand whom they have accompanied and Imitated, now Judged with them to everlasting misery. When they look below them, and see the flames they must abide in for evermore and when the Devils begin to hale to the Execution ; Oh poor soules, now what would they give for a Christ, or for a time of Repentance, but 'tis too late, the Door is shut, and they shut out, 'tis now no time for mercy.

3. We. Shall be for Exhortation. I exhort you this day, as ever you would look the Lord Jesus Christ in the face at the hour of death,

death, or day of Judgement with comfort, to make sure of your interest in Christ, and that you may observe a right manner I shall leave with you a few Directions.

1. Be sure to do all your works as men that must be judged for them: before you venture on any particular action, enquire whether it will bear weight in Judgement; Oh that you would remember when temptations are upon you. When you are tempted to give up your minds to the world, and drown your self in earthly cares: bethink your self soberly, whether you would bear of this at Judgement, whether it would stand trial at the Great Day, or no: When you are tempted to be drunk, or to spend your precious time in Ale-houses, or vain and unprofitable Company, or at Cards or Dice, or other sinful needlesse sports, bethink your selves, whether this will be comfortable at the day of Reckoning, and whether time be no more worth to one that is so near Eternity, and must give so strict an Account of his hours: Oh Remember we must be judged according to what we have done, and give an account of every Talent we receive.

2 Direct. Get Faith and Repentance wrought in your souls, and resolve upon the breaking off former sinful courses. *Be.*

ing these Changes must be made, and these Graces must be had or thou wilt certainly perish; In the fear of God let thou give no ease to thy mind till thou art thoroughly changed, be content with nothing till this be done, delay not another day: get Faith which is the gift of God, stand fast in the Faith, quit your selves like men and be strong, 1 Corinth. 16. ver. 13. Without Faith it is impossible to please God, Heb. 10. ver. 6. and then Repent from your dead works. How canst thou live merrily, or sleep quietly in a carnal condition? If thou shouldst dye without Repentance, thou wouldst perish for ever; Oh then what wilt thou do at Judgement? Be zealous therefore and Repent, Revel. 3. ver. 19. Except ye repent, ye shall all likewise perish. Luke 13. vers. 3. Oh, seeing every hour thou art uncertain of seeing another hour, thou must be presently watcht away by Death; Yet think, whilst thou art in so sad a case which way soever thou art going, whatever thou art doing: It should still come to thy thoughts, Oh what if I should dye & come to the eternal and last Judgement before I be regenerate and have part in Christ.

3. Establish your souls in the sincere belief of this Judgement and everlasting Fire. If you do not soundly believe, you will

will not seriously prepare for it; Unbelief shuts out the most of the world from Heaven, shut not your eyes against the Light, believe it, lest you unawares come to feel it. for the Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire taking vengeance on them who know not God, and obey not the Gospel of our Lord Jesus, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his Power, even then shall he come to be glorified in his Saints, and to be admired in all them who believe. Oh, did men believe the Doom would be so dreadful, the Punishment so sure, the Torment so tedious, the Place so hot, and the duration of it everlasting, they would never live as they do, in Chambering and in Wantonnesse, in Whoring and in Drunkenness, Rom. 13. 13. Did they believe it, we should not hear so many Oaths sworn in our Streets, nor the Name of God so vilely blasphemed as it is this day. Well sinners, think of these things. now, it will be too late hereafter, time is spending to day, therefore if thou wilt hear the Lords Voyce harden not your hearts.

4. And lastly, Think, Oh soul, of the suddenness of this day, and of the quick dispatch God will make with sinners thereon: the Apostles in their day, did bid people Repent,

using this Argument, the day of the Lord was
 at hand, much more near must it be now,
 when so many of those Signes are fulfilled
 which our Saviour spoke of in the 24. of St.
 Matthew, it wil also come unexpectedly before
 many sinners are aware, 1 Thes. 5. v. 2. 3. For
 you your selvs know that the day of the Lord
 cometh as a Thief in the night, for when
 they shall say peace, peace, then destruction
 cometh upon them as travail upon a Wo-
 man, and they shall not escape; It will
 take sinners away in their sin, yea in the very
 act: O sinner, God hath appointed one
 time, one way for thy deliverance, and if thou
 fail in that one, thou perishest for ever, and
 all the world cannot help you afterward,
 2 Cor. 6. vers. 2. I have heard thee in a
 time accepted, in a day of salvation have I
 favoured thee; Well then sinners, come &
 yield, before God come to Judge, for Judge-
 ment is near, even at the door, and the Lord
 will make quick work, the hour is coming, in
 which all they who are in their graves shall
 hear his voice and come forth, they that have
 done good to the resurrection of life, & they
 that have done evil to the resurrection of
 damnation, Joh. 5. 28. & 29. And now I am
 concluding this Point. I have spent so much
 time in the speaking to sinners, (which the
 Lord grant may be set home to some hearts,
 that

(21)
that they may prepare for that great & Ter-
rible Day) that I have not room left to leave
a Cordial to the Saints, onely close up all
with one terrifying Scripture or two: Mat.
25. v. 30. Cast the unprofitable servant into
utter darkness, there shall be weeping and
gnashing of teeth. Mat. 7. v. 21. Not every
one that saith Lord, Lord, shall enter into
the Kingdome of Heaven, but he that doth
the will of my Father which is in Heaven.
Rev. 22. v. 14. Blessed are they that do his
Commandments that they may have right
to the tree of Life, and may enter in by the
Gate to the City; which that poor sinners
may make hast to do, is the prayer of him who
is desirous of their Salvation. T. P.

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